

9

SPICES, OR, THE INCENSE of the GOSPEL.

Delivered
In a Sermon at Christ-Church
in OXFORD.

By John Wall Doctor in Divinity
of Christ-Church.

Cypr. de Stella & Magis.

*Caro Domini cremata passione incensio-
ni fragrantiam transmisit ad celos.*

LONDON,

Printed by Miles Flesher for John Clarke,
and are to be sold at his shop under
S. Peters Church in Cornhill.

1627.

9

STC 24987

SEIGES

OR

THE INGENUE

of this Castle.

D'Uverney

In Second Part of Camp

In Oxford

By John Hall Doctor in Divinity
of Cambray

Chap. 25. Sir John of Mowbray.

John of Gaunt Duke of Lancaster, his sonnes
and agneyns the Lancastrian partye.

London

Imprinted at the Red Lyon for John Cawte
saynt Iacobi to saynt Edmound, 1590.

2. London: Printed by Cawte for Cawte.

1452.



TO THE RIGHT
HONOVRABLE AND
truly noble George Lord Berkley,
personall safety with a Crowne of
Honour and Blessednesse upon
the ring and circle of choice
and eminent vertues.

Right Honourable:



HE men of the East
went towards Beth-
lem with Frankin-
cense, I come to your
Lordship in a qualified
manner, with a Ser-
mon of Incense: led (as it were) by the
Starre, and drawne by the influence of
your serenity and goodnessse. Though it
bee unworthy so great a patronage; yet
is it Hieroglyphicall, and may expresse

The Epistle Dedicatory.

the candisweetnesse of your noble vertues: devoted to your Honour before your travell, but now votive of safety in your travell. It was burnt in the Temple you frequented so often when you lived at Athens, and it proceeds from that Church which is Columna veritatis, (in another sense) a pillar of truth to beare the indelible record of your observable graces, and to keepe a memoriall of those Heroicall endowments, which none can well say whether they ought more to honour, or to admire.

Stories mention one that had the generall voice of the whole Senate, to bee styled optimus, and that was Nasica a famous Romane: I finde the like consent here with many, touching the plausible goodnesse of your most Honourable disposition: whilst they are ready to bring you forth as Christ did Nathaniel with an [Ecce,] Ecce vere Israelita, ecce vere Nobilis, Behold an Israelite indeed, behold a noble Patrician in deed, in whom the nobility of minde strives with

The Epistle Dedicatory.

with nobility of kind in will not to be inferior. *Agim & Langster*, saith a good Father of Athanasius, he was of so great and admirable vertue that none was able to come neare him, of so rare and courteous affability that any might come neare him. If your Lordship bee once named, the Elogie is verified, and Athanasius will be alive againe, if not (as his name imports) immortall in your Honour.

But I may not speak truth at all times without prejudice, though I have long beeene an eye witnesse of the choise elegancies and noble practices of your life and conversation, lest my sweet Oddours seeme like those precious balmes which the Prophet so much deprecates. Persevere onely and be mounted in the Chariots of Israel, upon the wheeles and wings of righteousness and glory : there is nothing so potent to magnifie the name, or extend the blood of greatest Potentates with perpetuity of succession, as the duell of Iacob that wrestled with an Angell, or the perambulation of Enoch, that

The Epistle Dedicatory.

did both walke and talke with God, in
the motions of his heart, and deuotions
of his spirit. To dilate here were to for-
get the nature, as well as the measure of
an Epistle: and yet I know no briefer pin-
guescit oratio, (as Saint Hierome
writes to Damasus) my words spread and
grow fast with the motion of your ample
goodnesse. But I will not trouble you with
these remembrances, since your owne
breast is a counsell-table and full Library
of understanding thoughts, and discreet
notions. If the Honourable robe of
your favourable protection may fall upon
the naked truthe of this new-borne Tract,
as sometimes the mantle of Elijah did
upon Elizeus, when he mounted into
heaven, it shall be unto mee both a rejoic-
ing and an ornament: for whether I
write or lay up my pen in silence, I keepe
the image of your vertue engraven in
me, and truly honour that imperatiue
worth, which commands love and obser-
vance in all that come within the Sphere
of your light, and resplendency of your
good-

The Epistle Dedicatory.

goodnesse. Meane while, my sheaf makes obeysance to the sheafe of Ioseph, who is likened to a flourishing bough, and beareth increase in his very name: I pray God the power thereof may be conspicuous in your Lordship, by the glorious encrease, and illustrious amplification of your name and family: and let the extinction of either be Utopian, like the sepulcher of Moses, which never was heard of yet by any. But why doe I mention the name of Ioseph? there is a blessing in your owne: and Berek-clie in the sacred Tongue is Dei benedictio, that is your name, and my desire is, it may be your portion: at least your viaticum and conduct whilst you are abroad. This Incense shall ever be ready for you, that of my Sermon aspires to you not from an Angels hand, but frons a servants hand.

That wisheth all safety
and felicity cumu-
late on your LPP.

John Wall.

— 1 —

• 51 •

Alvindot

THE INCENSE OF THE GOSPEL.

APOCAL. 8. 4.

The smoake of the odours with the
prayers of the Saints went up before God
from the Angels hand.



S Rabel and Leah
built the house of
Israel ; so doth In-
struction and Praier
build the Church
of Christ.

Instruction di-
rects Prayer, that it may be aright :
Prayer helps Instruction, that it may
be

2. The Incense of the Gospel.

be profitable. If we yeaide God makes with us if ever they we talke with God: both conspire to make the dialogue perfect, and the conference mutuall. Therefore doe the Elders come before the Lambe with Harps and Violls in their bands: sounding harps, golden violls; pleasant harps, fragrant violls; violls full of odours, harps ~~sete~~ muſicke and harmonies Euangelicall. Had any Prophet in this his vision ſene Trumpets and no Odours, or Odours and no Trumpets, we might imagine the two acts of religious worship had beeene ſeparable. But the Trumpets which are the voice, the glorious, and thundring voice of the Gofpell of Christ, and the doctrine of ſalvation; the Odours, which are the prayers, the zealous and fervent prayers of devout men and Catholique Believers, are ſo joyned in the Prophets Revelation, as they ought to be in the practice of the Church. In the like and union of twyns, ſo amiable and gracious, I doe not



we lay that any hath chosen the better part, for they are most interchangeably mingled. And if yee marke the order, the Trumpets are given to the Angels before the Odours, that hee that prayeth, might not despise him that prophesith: but the odours are burnt ere ever the Trumpets are sounded, that he that prophesith might not be exalted against him that prayeth. Both have resemblance to those two Disciples, that ran together. *John* came first to the place wher his Master lay, but wee were not first in. *Peter* went in to the place where his Master lay, but came not first. In like manner Prophesies shewes us the way to heaven, that wee may come first, to the knowledge of God, and the righteousness of his Kingdome; but Prayer opens the gate of heaven, that wee may enter the joy of our Master, and the felicitie of his chosen: that commeth first there, this gets first in: that drawes towards the Courts of God, this leads to the sight
of

¶ *The Incense of the Gospel.*

of God, that we may stand before him; in the light of his countenance, and the glory of his presence : agreeable with the text ~~whereas~~ ~~is~~ ~~an~~ ~~o~~.

The smoake of the odours, with the prayers of the Saints, went up before God from the Angels hand.

I might compare my Text to the mountaines of Beber, where the Lord disports himselfe as a young Hart, or a pleasant Roe, among the spices. But indeed they are a violl of gold, & containe the prayers of the Saints. Where first I note their representation and similitude : They are as *The smoake of odours. The smoake of the odours with the prayers of the Saints.*

Secondly, their presentation and acceptance. They are exhibited by an Angell. [*Went up before God from the Angels hand.*

In the Representation which is parabolicall, yee have *odorem Libani*, the favour of *Lebanon*, evn the wonderfull sweetnes of pietie and devotion.

The

*The smoake of the odours with the
prayers of the Saints.*

In the Presentation which is Angelicall, yee have præsidium Christi, the honour of Christ, and the wonderfull power of his mediation and intercession. [Went up before God from the Angels hand.]

There be some cause a smoake, and that a greate one, but it is with their sinnes, and not with their prayers, that is impious: there be others send forth prayers, and that in bead-rolls, but they goe up before Images, but not before the Lord, and that is idolatrous: there bee many direct their prayers unto God, but it is by our Lady or some deified Creature, not by Christ the holy Angel, that is superstitious: onely this of John is a sure rule and most infallible direction, *The smoake of the odours, with the prayers of the Saints, went up before God, from the Angels hand.*

I have now ledd you to the top of this

this aromaticall Hill, and disclosed the receipt of my golden Violl, would God I might find that in Church, which the Prophet notes to be in heaven, immediately before the Text, and that is silence, and devotion. iiii.

to day There was silence in heaven for
the space of halfe an houre. The hope
of this puts mee on to the dispersion
and scattering of these mysticall odors,
and so I beginne with the Representa-
tion. *Ave[n] o n[ost]ros. The smoake of the*
odours, with the prayers of the Saints.

Before the Tabernacle there was an Altar of sacrifice; within the Tabernacle an Altar of perfume: the one for the immolation of beasts, the other for the burning of Incense. Though God want neither, yet did he injoyne both, that hee might be honoured of men, and glorified of his creatures. The end whereof in the judgment of *Aquinas* is threefold, Pardon of sinne, Adoption of grace, Fruition of glory. But the date of these things is long since

since inspired, and they have all received their confirmation from that everlasting Pascover, who was *Hosua* & *Holocaustum*(as the Schoole's speak) the burnt offering, and the great burnt offering, the Peace-offering, and the offering for sinne; purgative, and conciliatorie, of mercie and redemp-
tion, and having given himselfe (as the Apostle notes) ~~were~~ a full, and perfect sacrifice, oblation, satisfaction, expiation, for the sinnes of the whole world, did offer prayers and re-
quests with strong cries and teares upon the Crosse, to him that was able to save him from death. Heb. 5.9. What then doth God require of us, but truth in the inward parts; and that I may speak in the language of *Chrysologus*, *Vitam non mortem, fidem non sanguinem*, life in stead of death, faith in stead of blood, vowes in stead of gifis, Almes in stead of entralls, and the bowells of mercie before the bowells of any creature: not the dead heart of a blee-
ding

The Incense of the Gospel.

ding sacrifice, but the living sacrifice
of a bleeding heart. *Sacrifices and ob-*
lations wouldest thou not, a body hast
thou ordained. Sacrifices and oblations
wouldest thou not, a soule hast thou
ordained, soule and body, flesh and
spirit to be a living sacrifice unto thee,
bodies mortified, soules humbled with
contrition and repentance. The calves
of humilitie and obedience, the lambs
of puritie and holiness, the beeves of
service and painfulnesse, the doves of
simplicitie and meeknesse; for bread,
knowledge; for wine, penitence; for
salt, discretion; for the fat of rammes,
the sweetnesse of devotion; for the
washings, and purifyings, and the out-
ward ceremonies of visible aspersions,
ex qua aqua, the sprinkling of that
blood, which left the channels of our
Saviours flesh, and was poured forth
as water, but now runnes in the veines
of his mysticall body, as rivers in the
midst of Paradise, and gives life to
every member. So that wee may cry

in

in the voyce of Irenaeus, *Sacrificia in Ecclesia, sed species immutata.* There be oblations in the Church, and oblations in the Synagogue; lewish sacrifices, Christian sacrifices; theirs corporall, ours spirituall; theirs from the hand, ours from the heart. They sacrifice beasts, we crucifie the whole body of sinne, and mortifie the carnalitie of our affections. They burne incense, we send forth odours, but it is with our prayers, and from our prayrs, (as the Text is diversly read by divers expone-
tors.) These odours are our prayrs; our prayrs as these odours; and if one Chapter may be the comment of another, John cleares that in the fist and the eighth of the *Apocal:* which in the eighth and the fourth of this place hee leaves ambiguous, not by way of con-
junction, but in the directesumes of a
natural prædication, *Odores sunt preces,*
The odours of the Violls are the prayrs
of the Saints. Nay, we are *odor Christi*,
the favour of Christ unto God; but it

10 *The Incense of the Gospel.*

is in the strength and vertue of our petitions, with our prayers and from our prayers, they cause the smell and vapour sweetly into most gracious and pleasing exhalations. Whereupon saith David, *Let my prayer goe up before thee as incense, and the lifting up of my hands as an evening sacrifice.* For I am of opinion with Saint Austin, that everie man hath an Altar in his brest, *aut Deo aut adversario*, eyther for God or for the devill. If it burne with pride or envie, it is the devills Altar: if it burne with love and pietie, it is Gods Altar, where the cries, and the teares, and the fighes, and the groanes, & the supplications, and the prayers, of his elect children are most graciously received as the smoake of Incense. What then is Incense but the confection of many Spices; and what is Prayer, but the composition of many graces. Let Moses tell you the ingredients of the one, as they are numbred in the booke of *Exodus*. Faith and Charitie, Devotion,

tion and Humilitie, compound the other, and make it holy. Incense goes up and flyeth as the sparkes towards heaven: and doth not prayer ascend and pierce the clouds, that wee may obtaine a blessing? Incense fills the ayre, and takes away the annoyance of sordid filth and cadaverous putrefactions: and doth not prayer fill the houſe of God, and take away the graueolency of those wounds, which in the phrase of David ſinke and are abominable?

Incenſe is moſt fragrant when it is broken; and is not prayer moſt acceptable, when it proceeds from a contrite ſpirit? Incenſe doth not ſmell unleſſe ye burn it, and muſt not praier be caſt into the fife, before it glue a ſmell, whether it bee fire of trouble and perſecution, or the fire of charity and devotione: lufe I am it is like that which Prometheus tooke from heaven, celeſtiall and diuine, the love of God, and fire of his Spirit, whereof Christ

spake, *Veni ignem mittere*; I came to
Send fire upon the earth. Thus must
our prayers bee zealous and fervent,
before they can be elevate, and ascen-
dent. Leviticus is a second quality,
wrought by heat, and warmth, as we
see in the disposition of the Elements,
neither doth the text say *ascendit odor*,
but *ascendit fumus*, it is not the odour,
but the smoake of the odour that goes
up, that our hearts may be as the Disci-
ples, burning within us, and our
tongues as the Apostles, smoaking
without us, whilst every one labours
to be transformed with the Spouse, in
fumi virgulam, into a rod of smoake,
that goes up from the wilderness: it
is fit our conference with God, should
be like his with us; he spake to us in
fire and smoake, when hec gave the
Law; wee must speake to him in fire
and smoake, as often as we pray: the
fire of love, the smoake of our devo-
tions. Expedicte is more tollerable in
things naturall, then in things spiri-
tuall:

tuall: And though many be received of God by outward conformity, as hopefull beleevers, this Laodicean temper will make him vomit them up as loathsome deceivers. Neither will any fire serve turne: strange fire was the ruine of Nadab and Abihu, beware then of wrath, and malice, and hatred, and contention, and the immoderate desire of filthy lucre, these are strange fires, *ad perditionem usq; genimina eradicantes*, that burne to destruction, and root forth our increase, Job 31. or to use the phrase of the Prophet, *carbones desolatory*, wailing coales, smoaking fire brands of miserie and desolation, that devoure all that is good, as well the Priest as the sacrifice, the Temple with the Altar. I never reade that Aaron burnt incense, but hee tooke the fire of the Altar, and if ever wee meane to present God with the *incense* of our prayers, wee must imitate the Seraphins, and take coales from the altar, the altar

far of our crucified Head, the altar of
our crucified members : the remem-
brance of his death, the merit of his
obedience, the sweat and agonie of
his meritorious passion and bitter suf-
ferings. O the *Vestall* fire of that bur-
ning *Crosse*, how doth it fume and
smoake before the Lord continually !
whilst his flesh withers, and his bones
are consumed, and his soule melteth, and
his strength is dried up like a potsherd:
there be the coales of love and chari-
tie, grace and mercie, righteousnesse
and pittie, that must enflame our
hearts, and purge our tongucs, and
kindle our devotion, and sanctifie our
prayers, and make the *smoake* thereof
reake and breake as the sacrifice of
Noab, into a savour of rest, and plea-
sant sweetnesse: for they are the *prayers*
of the *Saints* that have this semblance,
and doe smell,

Vi Cosmi soleant alabastrafociq; deorū;
They onely are as the Camels of
the Ishmaelites laden with spicery and
myrrh,

myrrh, and balme in the way to Egypt. Let the Schoole of Aristippus hear this, and stow themselves with powders; let the daughters of Capua learn this, and bury themselves with odours: O that we tooke so much care to powder the inward man with the sacred dust of these mysticall altars, as some doe the outward man with the dust of Merchants, the choice perfumes of sumptuous and unctuous delibutions. Alas, my brethren, will yee needs make your selves coarses before your time, by the vaine excesse of aromaticall embalmings! what is the powder and the Pomander but the torpid excrements of inferiour creatures, in it selfe excrement, to others decrement, more agreeable with the dead, then with the living, with the coffin then with the cabbin! I would not have men like Beetles, that abandon odours; there is a moderate use of all Gods creatures, which to decline is not civill, but Cynicall: and Christ

told the Disciples when Mary poured forth her costly ointment, that she had wrought a good worke upon him. It grieves me onely that we should labour more to please our selves then ever we doe our Maker ; and yet wee are never without a smoake, if not a suffocation and stifling of vertue and goodnessse, whilst so many exhaust themselves in fruitlesse vanities. *Venit
venduli fumi-penduli & omnia vertunt
— in fumum & cineres*: their belly is their god, their glory is their shame, their Cooke is their Priest, their larder is their Temple, their wine is their spirit, their stomach is their altar, their dishes are their graces, their fulnesse and their belchings are their knowledge and their prophesies,

Wee have a smoake goes up from the desperate malefactor, but it is a smoake of cruell revenge and bloody massacres : wee have a smoake that goes up from the cursed blasphemer, but it is a smoak of horrible perjuries, and

and dirofull imprecations : we have a smoake that goes up from the lascivious wanton, but it is a smoake of melting pleasures, and consuming dissolutions : wee have a smoake goes up from the voluptuous Epicure, but it is the smoake and nidor of superfluous excesse, and eructant comediations : there is a smoake that goes up from every person that offendes, for iniquity is as a smoake, and it were well it would vanish with the smoake, but this smoake goes up, and brings another downe, the smoake of pleasure, and transgression, the smoake of dis. pleasure and confusion ; if we smoake God with the offence of our sinnes, he will smoake us with the plagues of his Justice.

Let him touch the mountaines, and they shall smoake. What then shall become of those silly wormes, that creep under and sly to the mountaines, Cover us, and to the hills, Fall upon us. Alas, they are a broken reed,

doc

doe not hurt them; they are smoaking flaxe, doe not quench them. I would to God that borromlesse pit were not open, and did not send forth a smoake of Locusts and Scorpions, false teachers, Pseudapostolick deceivers, that darken the ayre, obscure the Sunne, the light of truth, and brightnesse of the Gospel, with the devillish practices of their fuliginous and caliginous machinations. I feare there be too many that run after them, and set more by their smoake then our fire. The Lord grant that they may returne, at least escape the wrath to come, and not be subject to that heavie condemnation, *the smoake of their torment goeth up before the Lord for ever.* Sweet Iesu draw them with the favour of thy ointments, the smell of thy blood, the sent of thy flowers, the pleasures of thy Vine, the sweetnes of thy odours, the cords of thy love, the beauty of thy holinesse, the power of thy word, the vertue of thy graces, the pillar of thy smoake,

smoake, and the smoake of thy prayors
which thou didst send up for mercy &
release, when the censer of thy flesh was
all on fire, and that precious alabaster
of thy sacred body was emptied of its
treasure : well may they have prayers,
and orifons, mattens and masses, and
that at times appointed, and houres ca-
nonicall, they are not *prayers of Saints,*
but *prayers unto Saints,* and therfore
doe not ascend and goe up before the
Lord : which is my second Collect,
namely, the Presentation and accep-
tance, and presents it selfe to your ac-
ceprance in these words, Went up be-
fore the Lord from the Angels hand.

The mother of *Augustus* being with
child, dreamed that her womb he spred
over the earth, & her bowels reached
unto heaven : But it is true of *Hieronim*,
the mother of us all, when shee is
full of the spirit, and ready to be deli-
vered of prayers & supplications, her
wombe opens, and her bowells reach
unto heaven, her children shoot up,
and

and the desires of her soule goe up before the Lord from the Angels hand.

They goe up, as *prayers*, they goe up before the Lord, as *the prayers of the Saints*; they *goe up*, there is their motion, and divine progresse; they goe up before the Lord, there is their *ubication*, and glorious presence; their motion ascendent, their *ubication* transcendent, *Exodus* saith the Text, they are not ashamed to looke God in the face, and put him beside the question which hee made to our father in the Garden, *Adam ubi es?* *Adam* where art thou, and where is thy posteritie? for what are *prayers* but devout ejaculations, and pious listings of the heart and soule to him that ruleth in the heavens, sent by the Spirit, presented by the Sonne, to him that lives for ever, and sits upon a throne. Let me not part that which cleaves together, the ascent is not reall but metaphoricall, and imports grace and favour with the Lord, much like that in the *Acts*, *Ascenderunt cleemo-*

eleemosyna, Thine almes are gone up before mee : which S. Austin hit very well, *Ascendit oratio, descendit gratia,* The exhalation of pietie, resolves in a distillation of mercie. And the ascent of prayer, is a descent of favour to the Saints. Whether prayers, or supplications, or requests, or gratulations, as the Apostle hath distinguisht, they force heaven, and wrestle with God as Jacob with the Angel, they lay violent hands upon the Lord, and will not let him goe except he blesse us : and therefore Satan cannot endure to heare of prayer, he loves it as he loves holy water, it is his rack, his purgatorie, and (if I may so speake) his very hell. He temptes us by the weaknesse of our flesh, we torment him by the strength of our pray-ers. Give me leave to refresh you with the Story of S. Dominicke, who mee-ting with the Devill in the likenesse of a Fryer, — *Non longa est fabula,* — brought him into the severall places of his Covent. First, into the Doimitory where

where they slepe ; then he asketh what he useth to doe there. Here (saith the Devill) I tempt them to sleepe long, and to overmuch idlenesse. Afterward into the Refectory where they dined. Here (saith the Devill) I tempt them to gluttony and intemperate feeding. At length into the Locutory where they discouerst. Here (saith the Devil) I tempt them to confusion of language and discord of opinion. But when hee came to the Chappel doore, he would by no meanes enter ; for (saith he) this is a cursed place, and whatsoever I get elsewhere, I lose here. I stand not upon the evidence of these fabulous relations, onely (as S. Austin speakes) *ad salutem valeat*, let us make some benefit of it, and observe that prayer prevaleth much with God, and much against the Adversary ; it makes our peace, and drives away our accuser : being as Nissen writes *οδημαργυρη οδον*, a shield to the wayfaring, a sword to the warrefaring, a guard to him that lyeth asleep, and

and a fortresse to him that standeth upon his guard. Yet is it not alike with Cain and Abel. Wee know (saith the Evangelist) that God doth not beare sinners. The cry of their sinnes drownes the cry of their prayers, nay their prayer is turned into sinne, and proves abominable. Well may they be heard as the Publican was in the dejection of spirit, and the remorse of conscience: for God can distinguish betweene the fault and the person. They shall never be heard in the contumacy of their hart and malignitie of their inventions. For there be two things, that shut the eares of God from our prayers: the first impietie and wickednes, therefore Samuel was not heard when he praied for Saul; The second blindnes and ignorance, that wee may see what a good Mother shee is to devotion, and therefore the sonnes of Zebede were discharged, with a *nescitis quid rogatis*, ye know not what yee aske. Onely the prayers of the righteous are very pow-
erfull

erful, wel known to that bloody tyrant *Maximinus*, who feeling the plague of Gods judgments in his bowells, when he was troubled with a Fistula and the fretting rotteness of a most incurable ulcer, set open the Churches of the Christians, and gave them libertie of divine service, with strait command to pray for the safetie of the Emperor as *Eusebius* writeth in the ninth booke and eighteenth chapter of his Ecclesiasticall storie. Let *Moses* pray the Rockes shall gush forth water, and it shall raine quailles upon them in the wildernes. Let *Elijah* pray, the bottles of heaven shall be opened, and the clouds shall droppe in great abundance. Let *Ionah* pray the sea-monster shall bee his refuge, and the bellie of the whale a tabernacle of safetie. Let *Hczechiab* pray, *Zenacher* shall bee murdered by his owne Children and 185000 of his enemies shall bee slaine in one night, by the sword of an *Angell*. Yet if this euer hold why did the

Lord

Lord heare the Devill and not the Apostle: Satan prayed that he might tempt *Job*, that was granted; *Paul* that he might escape the buffetings of Satan, that was not granted, *propter augmentum gratie* (say the schooles) that his faith might increase, and his comforts might abound: So that if God doe not heare to our desire and expectation, he will heare to our glorie and salvation: If he doe not graunt us that which is most sought, he will graunt us that which is most fit: If he doe not give us earth, he will give us heaven. (as *S. Austin* upon the 85 Psalme doth state the question.) Thus are Christians like unto patients when they are desperately sick, their friends give them whatsoever they will have: But when there is hope of life, they denie many things which may doe them hurt.

Strive we then to conforme our will to Gods pleasure, lest our condition be like that of *Esau*, who found no place for

repentance, though hee sought it with teares. For if our desires be earthly and carnall, God will scarce heare us; if he do his Sonne. Christ prayed in behalfe of Peter, that his faith might bee strengthned, and then he was heard; in behalfe of his enemies, that their sinnes might bee forgiven, and then hee was heard: but when he came to speake for himselfe, with a *transcas calix*, Let this cup passe, the cup did not passe; but his words did passe: for they were not after the will of God, but after the will of man, a wish more then a will, *non voluntas, sed velleitas*, saith that *Angelicall Doctor*, not an absolute and perfect desire of his reasonable soule, but a naturall and imperfect motion of his troubled flesh, arising from the weake[n]esse of humane frailty. Else Christ had beene surely heard; for it is he that makes our prayers to ascend, and have a gratious audience in the Court and pallace of that heavenly Kingdome.

What manner of men ought wee to be then during the time of prayer, in all humilitie and religious obser-vance? Doe our prayers ascend and goe before the Lord? Doe they come into his sight, and bring us into his presence in the company of innumer-able Angells, where thousand thousands stand before him, and ten thousand thou-sands minister unto him, in the congre-gation of the first borne, whose names are written in heaven, amidst the spirits of just and perfect men? Are they διά μηχανή, and δοξάνω διαβλή, (as Nissen and Clemens doe agree) the onely meane of conversation, and contem-plate? whereby wee converse with God and contemplate the brightnes of his invisible glorie? where is our hor-ror and confusion, why doe wee not shake, and tremble, at the commensing of our petitions. How is it that our soules are not prostrate, and our bo-dies cast downe, at the footeſtoole of

C 2 his

his Majesty, in the submiss worship of devout confessions, & procumbēt adorations? I blush to mention the strange oscitancy of many in the sanctuarie, the rude postures, careless gestures of men not well disciplined, that sleepe and dreame amidst our solemne invocations. Verelie God was in the place, and they knew it not, else would they comport themselves in a more decent and comelie maner. It is said of Christ that he was heard *propter reverentiam*, for the reverent dutifulnes of his filial obedience: and doe these men thinke to be heard for the irreverent stoutes, and inflexible stiffnes, of their Elephantine service & despised humilitie? I never find that *John* bequeathed his privilege to any, indeed he leaned upon our Saviours brest, but it was at supper not at prayer, for he was ~~a yonge man~~, the beloved Disciple; but we are inferior servants, and must hold a further distance, at least observe
a de-

a decorum in so roiall, and divine a presence. *Multa opus vigilantia* (saith *Bernard*) wee had neede to bee carefull, and circumspect in the whole course of our lives, but chiefly in our prayers. For the eyes of God are upon his servants, at all times, and in all places: but chiefly at their prayers. Then he lookes upon them with the eye of mercie, and compassion, or rather on his Sonne in whom alone he is well pleased. For hee is our grand patron, and *Master of requestes* that must receive our petitions, and exhibit them to the father that so they may passe (as it were) from the *Angells hand*.

Though Christ bee higher then *Angels*, Lord over them, and Prince among them, whom all the *Angells* of God doe worship and adore: yet may he be termed an *Angell*, but it is καθ εξοχην, the *Angell*, *Angelus*

federis, Intelligentia intelligentiarū.
The Angell of the covenant, the Angell of the great Councell and high Parliament, the Court of heaven: For he is the Legat, and Nuntio of his fathet, and because he was sent from heaven to earth, from God to man, that he might negotiate and transact his worke, his great work, was termed *Shiloh*, which is by exposition sent, or (if you meane to render it with my text) a messenger and an *Angell*; Yet lest any should ascribe too much to the Angells, it is not *de manu Angelorum*, from the hand of the Angells, but *de manu Angelī*, from the Angells hand: nor *de Angelo*, from the Angell, but *de manu Angelī*, from the hand of the *Angell*, for this is an *Angel* of flesh, as well as of spirit: and therfore none but Christ, the word incarnate, *flesh of our flesh and bone of our bone*, the mediator of God

God and man, the man Christ Jesus.

What then, is there no roome
for *Saints* or *Angels* in this employ-
ment : least of all will they bee
Advocates and Clients too ? Why
doe they implore help, if they can
give it ? They are the prayers of
the Saints, that desire help, and goe
up before the Lord from the An-
gels hand. Yet may wee say with
Moses, *Hi sunt dii tui, ô Israel*, These
are thy gods ô *Israel*. These are thy
gods ô *Rome*. They goe before thee,
and thou dost stand, and bow, and
kneele, and lye before them in blind
and foolish superstition. But wee
have an Advocate with the Father,
Iesus Christ the righteous.

*Non tali auxilio nec defensoribus
istis,
Tempus eget —————*

He is the expiation of our sins,
C 4 the

the presenter of our suits, by him
we offer the sacrifice of praise, the
fruit of our lips, the incense of our
prayers, the devotion of our spirits;
if there bee any vertue, any graci-
ousnesse in us, it is from Jacobs
hand, the Angels hand, the smell
of his garments, the favour of his
righteousnesse, whose smell is like
the smell of a field which God hath
blest.

When *Augustus* spared *Alexan-*
dria, and hearkned to the cry of the
inhabitants, he gave three severall
reasons: First, the beauty and mag-
nificence of the City, it was very
great: Secondly, the honour and
majesty of the builder, it was *A-*
lexander the great: but the last and
chiefest was the love he bore to his
friend *Arius*. Though God have
respect unto man for the beauty of
his image, as he is the glory of his
creatures, for the excellency of his
Maker,

Maker, as hee is the workmanship
of God ; yet the greatest reason is
the love and favour he beareth to
his Sonne *Christ Iesus*. If once hee
looke upon his side, his wounds, his
feet, his nailes, or the hand in my
Text, stretcht on the Crosse, and
reacht towards heaven, hee is pre-
sently overcome, and beginnes to
cancell the hand-writing that is
against us. So that I may well urge
subscription to that of learned *Au-*
stin, *Non sumus Petriani, sed Chri-*
stiani : Wee are not the clients of
Peter, nor yet of *Paul*, but the hum-
ble servants of our blessed Lord
and Saviour *Iesus Christ*. O the
Angell, the good *Angell*, would God
I might see thy face, would God I
might kisse thy hand. ὅπλαντος ὅπλαντος
the instrument of instruments, that
workes miracles, obtaines victo-
ries, erects earth, inclines heaven,
and is most active and powerfull to
salva-

salvation. Thy hands drop myrrh, pure myrrh, thy fingers droppe blood, pure blood; can the Lord behold the wounds thereof, and not consider our prayers? can the Lord behold the scarres thereof and not grant our petitions! It was the speech of Biron in his distress, *Though I say nothing, the wounds I beare will speake for mee.* And though wee bee silent, the wounds hee beares will speake for us. The least smoake of a sigh or a grouane must needs goe up, and bee taken well from the Angels hand. For (as Ambrose speaks) *Facies Domini illuminatio mentis, manus Domini plenitudo bonitatis:* The face of God is the light of knowledge, the eyes of God the brightnesse of understanding, the eares of God the facility of patience, the feet of God the stability of judgement, but the hands of God are the riches

riches and fulnesse of mercy and
of goodnessse. Indeed the hands
of *Moses* beganne to waxe heavie
and *Hur* and *Aaron* supported them
and put a stone under them: but
the hands of *Christ* are firme and
steddy, the corner-stone beares
them up, and they are never wea-
rie: For he is our High Priest, and
as it was said of a *Persian King*, *Verè*
longimanus, that doth spanne the
heavens, and measure the earth in
his fist, compasse the prayers of his
Church, and write them in the
palmes of his hands. Is the hand of
God weakned, or the arme of God
shortned? yea rather stretched
forth daily, that hee may incircle
and introule the whole catalogue of
our petitions: whilst all the Saints
in heaven and earth make it their
greatest honour and chiefeſt ſecu-
ritie to kiffe the Sonne, and em-
brace the hand of this *Angell*; to
kneeble,

kneele downe before Christ, and to preferre their supplications to the blessed acceptance of his gracious favour, and propitious intercessions, crying in the language of the Poet, and the assurance of the Spitiſt,

Pars mihi pars erit dextram tetigisse —

For if the Lord promise to grant whatsoeuer wee aske in his name, how ſhall hee melt at the preſence of his Sonne? when he ſhall stand before him with the breſt plate of righteousneſſe, for that of Aaron; with the ointment of holinesſe, for that of the Law; with the crowne, and the miter, and the golden plate, and the precious ſtones of his everlaſting power and ſovereaigne diuinity, for thoſe glorious ornaments of *Leviticall* ceremonies? when he ſhall

shall take our prayers and mingle them with his owne, and bring the fire of his Crosse and kindle them all together, and make a sweet perfume, not onely toward the vaile of the Temple, but through the vaile of the Tabernacle, that *Holy of Holies* and heaven of heavens; and all this with earnest cries and most indefatigable perseverance, in sighes and groanes that are unspeakable; then shall the Lord forsake the Tabernacle of his wrath, and fly as a Bee that is chased with smoake: that wee may come and gather the sweet honie of mercie, and forgivenes, from the *Angelis* mouth, and from the *Angells* hand, even *Iesus of Nazareth* which signifieth a flower, the flower of the garden, and the flower of sweetnesse incomprehensible. For he it is that is *Mediator electionis*, and *Mediator redemtionis*, the Mediatour of *election*,

election and conservation to the
Angells, the Mediator of redempti-
on and instauration to us that are
his creatures, whether in respect of
one nature, or in respect of both,
is a worke of the Schooles, and re-
quires more sand then I have to
spend. Let me onely lay this *axio-
maticall theoreme* as a ground, that
all the works of *Christ*, as Media-
tor, are ~~severinge~~, divinely humane,
and humanelly divine : whether he
taught the Church, or wrought mi-
racles, whether hee endured the
crosse, and despised the shame,
whether hee bee exalted upon a
throne, and present our supplica-
tions to the Father ; it concernes
us more to repaire to him, then to
enquire the manner of his proce-
eding. And therefore let us cleane
our violls, and provide our odours,
purifie our hearts, and make ready
our prayers, and lay them frankly
upon

upon our Saviours Crosse.

If Leonidas bid us stay as hee did Alexander, till wee are Lords of the Country where the Spiccs grow , wee may answer , Wee dwell in the midst of them , and are so already. The Church of God as the mountaines of *Arabia* , abounds with the treasure of *Sabean* marchandize , there is Camphire, and Cinnamon, and Spicknard, and Calamus, and all the Trees of Incense.

And that I may come a little neerer home . The place wee enjoy (praised be God, and let the name of his glorious Majestie bee ever blessed) the place I say wee enjoy, as the South Countrey, doth abound with Myrrh, and Aloes; and the chiefest Spices.

Every Chappell as a Garden enclosed , every Temple as an Orchard of Pomegranates. So that we have

have nothing to doe, but to come, and gather, and bring, and carry into the Angels hand. O the gratiouse smell and wonderfull sweetnesse of divine *Litanies*, and publike seruices : Who is able to conceive the unspeakable delight of these sacred and heavenly evaportations. They are none other then the breath of God, and the emissions of *Paradise*. When the Organs are blowne, and the Cymballs make a noyse ; when the voices are heard, and the whole Quire of Prophets and religious men doth fill the ayre, with the loud cryes, and vocall symphonies of devout and patheticall invocations : then doe the Spices flow, and the odours are burnt, and the smoake of our Incense goes up before the Lord from the Angels hand.

Muleasses King of Tunis being deprived of his Kingdome , lived an exile : but was knowne by the
suaveo-

suauolencie of his garments; and
the sweet Odours hee ever carried
with him. Wee are all strangers, and
aliens, depraved of our glorie, and
cast forth of Paradise: if even wee
meane to renew our acquaintance
with God, wee must keepe our
Odours, and not leave our prayers:
tear and *wyre* (as *Clement* writes)
the moist unctions of teares and
compunction, the dry powders of
humilitie and devotion.

Though I might tell yee of Christ
that watcht all night at prayer, and
of a noble Generall that spent halfe
the night in the temple, his gauntlet
and headpeece lying by him, and of
a Saxon King that bestowed the
third part of the day naturall at his
devotions, together with many re-
ligious men, and pious confessio-
ners that have employed the whole
course of their life in making of
these perfumes; I shall onely be-

D secchi

42 *The Incense of the Gospel.*

seech with the Apostle that ye pray continually. There be some things that delight more in the action, then in transaction, when they are a doing, then when they are done: whereupon saith learned heathen *Seneca*, *Incundius est pingere, quam pinxitse*, a good Painter takes more pleasure in the exercise of his worke, and in the laying of his colours, then in the fairest peece when it is compleat and finisht. Of this sort is prayer, and therefore Paul doth not say reade continually, or sing continually, but pray continually, let it be your evening sacrifice, and your morning sacrifice, whilst your hands are like Gods hands, *omni die expansa*, stretcht forth all the day long, his in pittie, yours in pietie; his to invite, yours to intreat; his to receive, yours to be received. O how well doth it become us that live in the midst of Sion, in a time

time of publicke Fast, in Vespers of most blessed Inaugurations, whilst our Nobles stand in the gate, and the Princes of our Tribes goe up to Hierusalem, and our Judges take sweet counsell, and the Sentinells of Church and State, advise with God and the oracles of his Spirit: to make prayers and intercessions for all men, for Kings and such as have power over us, that wee may live a quiet and peaceable life, in all godlinesse and honestie, in all vertue and safetie. This is acceptable with God our Saviour; witnes the Representation, *they are as odours:* witnes the Presentation, *they goe up before the Lord from the Angels hand.*

My last suasorie shall be that of the Prophet, *Levate manus, &c.* Lift up your hands together with your hearts; your hands in puritie, your hearts in pietie; your hands

D 2 in

in good works, your hearts in good thoughts. Hee that prayes and ne-
ver doth good, liftis up the heart without the hand : hee that doth
good and never prays, liftis up the hand without the heart. But wee
must lift up hand and heart ; the
heart to make our prayers, the hand
to reach them to the *Angell*. What
can hee doe more then bow the
head, and open the fide, and spread
the armes, and stretch forth the
hands ? All this yet see him doe
upon the *Crosse* : Hee is ready to
present God, if wee be readie to
present him. And so yee are, whilst
I blow the *Trumpet*, yee bring the
Odours ; whilst I kindle the fire,
yee provide the sacrifice. Now me
thinkes, I do not onely reade and
heare the Vision of my Prophet,
but contemplate and behold it, in
the midst of *Cleopas* and the *Disci-
ples*, inflamed with love, and bur-
ning

ning with devotion. Though yee
bee nos, as the Romanes seemed to
the Galls, Deorum carue, An assen-
bly of gods, yet are of Saints, and
men that are servants to the most
high God. *Acts 16. 17.*

O the glorious Sapientia, and
blessed congregation of Priests and
Elders, Doctors and Teachers, Pro-
phets and Evangelists, that stand
before me this day with their gol-
den Violls ! are not your hearts as
Violls, and your prayers as Odours ?
Doe not your thoughts burne, and
the meditations of your soules rise
and mount before God, as the smoake
of incense from the Angels hand?
They doe and have done, for health
and safetie, and redemption, and li-
berty, from the noysome pestilence
and the outragious fury of blood-
thirstie enemies. Lord God, Lamb
of God, Sonne of the Father, that
takest away the sinnes of the world,
have

have mercy upon us : Thou that takest away the sinnes of the world, receive our prayer : Pitifully behold the sorrowes of our hearts : Favouably with mercy heare our pray-
ers : Both now and ever vouchsafe to heare us O Christ : Gratioufly heare us O Lord Christ : To whom with the Father and the Spirit, be these sweet *odours* of praise and glory , thankfulnessse and Iubilie, this day and for ever.

F I N I S.

